12.

THE MISCHIEFS AND UNREASONABLENESS Of Endeavouring to Deprive His MAJESTY OF THE AFFECTIONS of HIS SUBJECTS, By misrepresenting Him and His MINISTERS.

Cum hominum animi vanis timoribus & suspicionibus implentur, calumniæ & maledicta in Principes sine ullo veri falsive discrimine avidè accipiuntur, avidè communicantur. Fam. strada de bello Belg.

DUBLIN;

Printed by *Joseph Ray* at *Colledge-Green*, for *Samuel Helsham* Bookseller in *Castle-street*, 1681.

MISCHIEFS
UNREASONABLENESS
MALICE
INJUSTICE
PUNISH

The Miſchiefs and Unreaſonableneſs of endeavouring to deprive His Majeſty of the Affections of his Subjects, &c.

IT is the common unhappineſs of all States, that ſome perſons everywhere are proud of being thought wiſe at ſuſpecting, and of an extraordinary reach in foreſeeing evils which perhaps never come to paſs. The vanity of appearing more acute and ſagacious than their Neighbours, does ſo poſſeſs them, that they make it their great buſineſs and employment to diſcover, or to invent approaching miſchiefs. And if we look into thoſe Hiſtories which give us an account of the grand Tranſactions and Revolutions of Kingdoms; which do not barely tell things as Tales, and ſay only ſuch and ſuch things hapned, but do ſearch into the real Cauſes of, and acquaint us what occaſioned them. We ſhall find that this humour has frequently been of greateſt conſequence, and that none have contributed more to the unhappineſs and deſtruction of a Nation, than the over-politick and notable men; who by ſhew of concern for the publick, and great inſight into Intrigues and Cabals, have laboured to bring the Government into ſuſpition, and to alienate the hearts of the people from their Prince. But we need not appeal to foreign occurrences, or elder times. The miſeries which theſe three Kingdoms for ſeveral years groan'd under, do ſufficiently atteſt it; and they who underſtand any thing of our late troubles, are not ignorant that the grave men of fears and jealouſies, who diſcovered what no man could ever find out ſince; and the ſeditious Preachers, who endeavoured to gain

Vid. *The view of the late Troubles in* England, p. 69. & alibi.

the peoples hearts by aſperſing their King, and ſhewing them dangers and enemies round about them, where none meant to hurt them; who with Scripture-phraſes, and Sacred railing, and profane abuſe of God's Word to baſe and malicious purpoſes, demonſtrated their Governours to be the Deſigners of their ruine, were not the leaſt promoters of all our ſhameful confuſions.

But either we are ſo unwilling to reflect upon what then followed, or ſo inclinable to gratifie our own little humour that way, that we too generally tread in the ſteps of the Fomenters of thoſe diſturbances, without the leaſt miſgivings of what it may end in. We are in 81. as politick as they were in 41. as ſharp-ſighted, and as diſingenuous. We do indeed enjoy our Liberties and Properties, and the free exerciſe of our Religion, Peace and Plenty, Juſtice equally diſtributed to all, are Governed by known Laws, and no man is oppreſſed, and yet we have Grievances to complain of; Dangers we foreſee do threaten us: we groan, and ſigh, and cry out of the badneſs of the times, are apprehenſive of ſtrange deſigns on foot, and cannot afford our Governours one good word. Indeed they among us who have a great reach, and would be thought Politicians of the firſt-rate, do give only notable hints, emphatical nods, intimate ſomewhat of our fears, but darkly, ſpeak dubiouſly of what may happen, wiſh the King better adviſ'd, whiſper ſomewhat about evil Councellors, and the like. But the vulgar part of us are more raſh, and blunder it out more plainly, and propheſie of Arbitrary Government and Popery; cry out that we are ſold, and betray'd, and not far from being enſlaved.

We have truly too many of that reſtleſs turbulent ſpirit ſtill among us who are for the *Good Old Cauſe*, and thoſe good days wherein the Saints did Kill and Plunder: They remember what fell to their ſhares then, and be their deſigns and hopes which way they will, they have a ſecret unaccountable inclination to be at the Old Trade. But thoſe I hope are but few. However they have ſo much of the wiſdom of thoſe times as to engage the people to eſpouſe their quarrel, tho upon different pretences, and without being

ing

ing made acquainted with the design. Now the most effectual way to do this, is to bring them to have a very ill opinion of their Governours, and when they have once gain'd that point, 'twill be no difficult matter to perswade them farther. To do which, they have this advantage, that 'twas never more fashionable and creditable to talk ill of our Superiors, and to seem to dive deep into the intrigues of State. *As the case now stands, he must be one of a very poor spirit, and very mean parts, very dull and stupid, who does not see that we are galloping to Mass as fast as we can; and 'tis so clear a case that the Clergy are almost all Papists, that 'tis a shame for any one to be ignorant of it. For what do they Preach up but Popery? What do they cry down but true Protestant Doctrine? And how comes this to pass? Why, care has been taken by the Papists (who say they have Govern'd these three Kingdoms these twenty years) that none should be preferr'd to any thing considerable but those who were for their purpose, who should be ready at a sign given to proclaim the Pope King, and to reduce all things into the Blessed Order they were in before the Reformation. Who are put into any other places of Trust but men of Popish Principles and Pensioners to* France? *Who are countenanc'd but such? This is as clear as the Sun.*

Now when the people, who are led and managed by these Discoverors have such apprehensions of things in their heads, what can we expect but that their Zeal for the Protestant Religion will make them hate all who they suspect design its subversion. Their Superiors both in Civil and Ecclesiastical capacities are traduced by their Oracles, and for their sake the King must have his portion. Now that 'tis not reason and observation, but blind and implicit faith in their Leaders that makes the people take up these notions might easily be demonstrated. You shall not perswade them that the generality of great Persons have so much Religion as to be at the heart concerned which is uppermost, only as it best suits with their interests and conveniences; and therefore one would think they should be more ready to believe that those who already are as great as they can be, and greater much than they could be if Popery

pery were in among us, are more desirous that matters should continue in the posture they are now in, than expose themselves to the hazards of those mischiefs which might happen by such an alteration. But 'tis not my design to dispute these Points.

I shall only give some account whence it comes to pass, that some who have no designs to make an alteration in the Government, or promote Rebellion, nor any provocation given them by their Governours, do yet talk very mutinously, and foretell strange and dismal events, and then say somewhat of the mischiefs it may occasion, and how injurious and unreasonable it is.

I suppose therefore (and they will not I presume quarrel with me for too much charity) that many of those who shake their heads, and declare their dislike of the management of grand affairs, who forebode mischiefs, and fear, and talk of strange designs, are not of that rebellious *Antimonarchical* spirit which possessed the active men of the late times: So we must search after some other motives and occasions of their doing that which so near resembles what they did.

Let it therefore be considered that some men have so strange fond conceits of themselves, that they are too ready to fancy their own petty interests and absurd desires so twisted and interwoven with the publick happiness of the Nation, that from any little disappointment of their ill-lay'd projects, they will take occasion to predict some signal mischiefs, if not ruine to the Common-wealth. For they look on themselves as persons no less in favour with God, nor less wise in their designs than others; and how can publick mischiefs be brought on us but by the ill-administration of those who are concern'd in the Government? And when this Prophetical foundation is once laid, then every accident which happens shall minister some jealousies and suspicions, every suspicion shall beget another; and can a man think much, and say nothing of such matters?

Besides, some men strangely affect the favour and good word of the common people, and what readier way to obtain it, than by

perswa-

perſwading them that they are not ſo well Governed as they ought to be. Some things will happen amiſs let men do what they can, and the common people who ſee the immediate and obvious effects of ſome inconveniences to which all ſorts of Governments are ſubject, have not the judgment to diſcern the ſecret lets and difficulties which in publick Proceedings are innumerable and inevitable. And does not the reproving the ſuppos'd diſorders of State ſhew the perſons who do ſo to be principal friends to the common intereſt, and honeſt men of ſingular freedom of mind? And what can be more popular and plauſible?

Once more. When every private and ordinary perſon turns States-man, and with a judicious gravity canvaſſes and determines the particular intereſts and deſigns of Kings and Princes: when he perhaps who has hardly wit enough to govern his own little Family, takes upon him to ſettle the affairs of Chriſtendom, and fancies himſelf able to give this or t'other Prince advice how to Govern his Subjects, and enlarge his Dominions: In fine, when men ſpend that time they ſhould employ in their ſeveral Callings to gain their livelihood, in running about after News, and make themſelves poor by idleneſs and negligence; what can we expect among theſe people but perverſe cenſures and ſilly concluſions, ſeditious repinings and diſcontents?

But certainly no wiſe man can think the worſe of any Government becauſe unthinking people ſpeak ill of it, nor will he who is but a little above the multitude think himſelf in danger, and bound to vex and to be diſcontented becauſe they are not pleaſed!

Indeed we have been ſo long uſed to concern our ſelves in matters that do not belong to us, to arraign, and at our pleaſure to condemn the Government, that either our Governours muſt publiſh to the World all their deſigns and conſultations, and inform the people of all their motives to ſuch or ſuch reſolutions (which would be the moſt abſurd thing in the World, and the greateſt contradiction to all the uſes and ends of Government) or elſe they muſt expect to have evil Cenſures paſſed on them for all they do,

to

to be complain'd of as Enemies to their Countrey, and Betrayers of their trust. A humour fit for the senseless Rabble, but below any one of Parts and Ingenuity.

But now let us think a little what will be the end of all these things? The most experienced and ablest disturbers have always first struck at the reputation of the Government, and frequently with great success. *For can there be obedience where there is not so much as respect?* Will their knees bow whilst their hearts insult, and their actions submit whilst their apprehensions and tongues do rebel?

And when the people are thus prepar'd with jealousies and discontents, and some accidents happen which offer an opportunity, then out steps some bold hypocritical Rebel and heads the discontented Party, puts forth Remonstrances of grievances and misdemeanours in the Government, and ingages to remedy them; and the Devil who is never wanting to men that are set upon mischief, sets forward the work till it improve into an open and detestable Civil War. All Histories are full of Examples, and we are not so happy as not to know, and to be one.

Away therefore with our murmurings and querulousness, we do but assist evil men, and vex and trouble our selves by them. Let us do our duty, every one in his place, and leave the great business of all to God, and to the King whom he has given us. Let not our curiosity, or what is worse, make us over-careful and sollicitous about many things which belong not to us, but rather take the advice given us in Scripture, *Study to be quiet, and do our own business, and wait with patience and modesty.* The reports which we hear concerning our Governours determinations are very uncertain, and often false, and set about by seditious and unquiet men, who perhaps underhand work for that design which they seem to the World to be most violently set against. And as to those which are true, We who know not the circumstances of them, must be very arrogant and presumptuous if we take upon us to judge of their conveniency or inconveniency. But this we may be assured

of, that all our malicious and ſeditious diſcourſes will very little promote the ſafety of our ſelves, or of our Governours, and that there are thoſe who have better information, and greater abilities than we, who will be as much concern'd for their Lives, their Liberties, and their Religion as any of us can pretend to be. Let us aſſiſt them with our Prayers, and the reformation of our lives, which are the moſt effectual means to ſecure our other intereſts.

To inforce this yet farther. It is by God that Kings Reign, and from Him alone can they receive their Authority; and ſince he has ſufficiently declared that he would have us be ſubmiſſive and reſpectful, patient and obedient; if we murmur againſt them, we murmur at God's management of the World; we arraign Providence, and ſhew, that let us talk as much as we will of it, we are not for it but when it is for us.

And to be a little more particular, I dare affirm that no Hiſtory gives us an account of Providence's interpoſing it ſelf in ſo ſtrange and admirable (if we may not be allowed to term it ſo miraculous) a manner in the preſervation and ſettlement of any Chriſtian King, as it has done in the many deliverances of our preſent Sovereign His Sacred Majeſty, who certainly is reſerv'd ſtill by God for ſome greater Bleſſings to theſe Nations, if not to the whole Chriſtian World. His very Birth was attended with a Star appearing at Noon-day, and Heaven has ſeem'd ever ſince more than ordinarily concern'd for him. His eſcapes in the late unhappy times from the purſuits of his Enemies were ſo great, ſo wonderful, that I know not how any one who does believe that God does at all concern himſelf in the management of the affairs of the World, can doubt but he had him under his more immediate care and protection. How can we then murmur againſt Him without accuſing of Providence, which did not only permit him to return to us, but was ſo much, ſo viſibly engag'd in bringing him back?

Farther. When this Prince was driven out of his Kingdoms, and from all he had by wicked men, and the highlieſt imaginably diſoblig'd by thoſe who pretended to be the beſt, if not the only Proteſtants; when in forreign Princes Courts he had the moſt prevailing temptations that could be offered, and many deſigns, and plots, and baits laid to ſhake his Faith, and change his Religion; and ſo many inducements concurr'd, that one would think it impoſſible to reſiſt them. He notwithſtanding with Reſolution and Conſtancy becoming a King, who was born to be the Defender of that Faith, and the Son of a Martyr, ſtood firm and immovable. He ſtarted not aſide from the Proteſtant Religion, tho in thoſe circumſtances in which we may ſuſpect, if many of our great Heroes who pretended to fight the Lords Battels againſt Antichriſt, and moſt unjuſtly charged him and his Father of Bleſſed Memory with Popery, were placed, they would make no ſcruple to turn as zealous for it, as they much laboured to be thought to be againſt it. And to come yet nearer. In the late barbarous and horrid Conſpiracy his immovableneſs from the Faith was ſo well known to them, that he was the firſt deſign'd to fall a Sacrifice to their Religious Fury. But bleſſed be God who has deliver'd Him and us out of the hands of thoſe inhumane Bigotts; and far be it from us to entertain in our minds the leaſt ſuſpicion that God who has ſo often delivered Him, and Us, and our Religion will forſake us, if we do not compel him to it by our ſins: or in the leaſt miſtruſt that his Sacred Majeſty, who has undergone ſo many troubles and dangers, and withſtood ſo many ſtorms and tempeſts, will be leſs zealous and magnanimous in defence of our Religion than hitherto he has been.

Again to queſtion as a good man among the Jews did; *Whoſe Oxe has* our King *taken, or whoſe Aſſe has he taken? or whom has he defrauded? Whom has he oppreſſed? or of whoſe hands*

hands has he received any Bribes to Blind his Eyes there-with?

We talk of Arbitrary Government; What man has loſt his Life or Eſtate under this Government, but by due form and procedure of Law? We talk of Tyranny; Can any man charge this Prince with the leaſt act of Cruelty? Did he ever ſhew any thing of a bloody revengeful ſpirit? Was ever man upon Gods earth ſo kind to people who took away his Fathers and ſought his own life, as he has been? Or can we read of a more merciful, and condeſcending, and obliging King that ever Ruled in *Europe*? And all the returns that we make to ſo much Juſtice, and Sweetneſs, and Goodneſs, are unkind, and rude, and undutiful reflections. We moſt ungratefully endeavour to render him as odious in the eyes of the World as we can; and not only ſo, but ſettle a way of putting a moſt invidious Interpretation on all his future actions. But, ſhould we endeavour to ruine the Reputation of one of the meaneſt of our Neighbours, would it not be a great ſin in the eyes of God, and a great injury and wrong to him? and would not we eſteem it ſo in our own caſe if we were ſo dealt with by others? and do we not think it a ſin of much greater magnitude to ſpeak evil of Dignities, to revile God's Vice-Gerent, and to lay his Honour in the duſt? Certainly we muſt be very partial to our ſelves, if we judge otherwiſe. And indeed this is a crime of ſo extenſive a bad influence, and ſo much miſchief, that they who conſider the injury the Publick receives by it, admire that no ſeverer puniſhments are appointed by the Laws for thoſe who are guilty of it; and they who conſider the hainouſneſs of the ſin, do not leſs wonder that our Divines do not more frequently lay open the guilt of it to the people.

But ſtill more particularly to us in this Kingdom. His Majeſty out of his extraordinary Grace and Favour to us has ſet

over us a Noble Lord of untainted Loyalty, and eminent Ability in State-Affairs; one who for the greatneſs of his Experience, and the briſkneſs of his Parts, ſo much ſtrength of Reaſon in ſo vigorous an old age, has not, for ought we know, his equal in the Chriſtian World.

Was ever one ſet to Govern a Nation, ſo acquainted with all the intereſts and concerns of it? Or did ever one Govern a Nation of ſo different intereſts and diſpoſitions with ſo much temper and moderation, and at ſo critical a time kept it in ſo great Peace and Tranquility? Had we had one in the late juncture of leſs Prudence and Conduct, or who would have heeded ſome raſh and forward men, who were for too violent counſels, and too cloſe a proſecution of things as circumſtances then were, we ſhould ere now have found the difference by a woful experience of perhaps Blood and Confuſion.

We in this Countrey are too much of a humour of undervaluing all that is our own, and admiring only what is ſtrange and forreign. But to ſpeak without prejudice, I know not that any Nation can boaſt of ſo Great and Worthy a Subject, or that any thing can be thought of more for the Honour of *IRELAND* than its having ſuch a VICE-ROY.

And as to his firmneſs to the Proteſtant Religion, 'tis moſt notorious to all who have heard of him. With what Zeal did he labour, and to what hazard did he expoſe himſelf to reſcue the Duke of *Glouceſter* from the Servants of *Rome*? How gallantly did he maintain the Cauſe of the Reformation of *England*, in Princes Courts abroad? and how baſely was he uſed before that by the Pope's *Nuncio's* Party here in *Ireland*? all undeniable arguments of it. Nay, 'tis credibly reported, that one of the late Popes was ſo ſenſible of it, that he declared to his Cardinals that he looked on Him as one of

the

the most considerable and dangerous Enemies they had in Christendom. But I say the less of this Illustrious Person, because indeed I do not find people, as far as my observation reaches, very inclinable to speak ill of him.

To make an end. Could all our complaints and unquietness take away the pretended occasions of them; could our fancying our selves in an ill condition deliver us out of it; could our perswading our selves that our Liberty & Religion is in danger make both secure; and our wilful fears and jealous surmises prevent real evils: 'twere unkind to dissuade you from murmuring, and he would prove your Enemy who would make you so your selves. Could groundless fears and imaginary dangers establish Peace on a lasting foundation; could false allarms and mutinous discourses contribute any thing to the plenty and quiet of the Kingdom: Could our suspecting our Governours render our Fellow-subjects more obedient; and our aspersing those who are concern'd in the management of highest Affairs strengthen your hands, and and inspire their Resolutions, then we could have some pretence for our restlesness and clamorousness.

But since it stands upon Record in the Histories of all Ages, since we have had late and dismal effects of such practises, and have too frequently found

found that jealousies, and suspicions, outcries, and complaints, vain fears, and imaginary grievances have produc'd real mischiefs, and brought on us those misfortunes which they seem'd only to foretell: Since they are the most effectual incouragements to seditious Persons, and aspiring Disturbers need no greater than to have their pretences abetted by sober grave men, and their Cause voted up by the common cry of the whole people: it cannot be thought indiscreet, or useless, or pragmatical in any one to intreat you to live at ease, and to enjoy your selves, the blessed serenity of an undisturbed mind; to banish out of your hearts and mouths such hurtful follies; and to perswade you to let Peace and Prosperity continue among You, whilst they seem to court you, and to beg only your consent.

Dublin, May 24. 1681.

FINIS.